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argues with ingenuity, the reviewer must point out that the author would get small support for his contention that a tax on land values "would lower rents, induce a more efficient use of land, increase the demand for labor, and therefore tend to increase wages" (p. 380)—at any rate in an appreciable degree—and how, when at its maximum, the tax has to result in "an enormous consumption and production of wealth, an illimitable demand for labor and a distribution of wealth which, denying reward without service rendered, would secure to every one a reward equal to the value of the service rendered by him," it passes my wit to comprehend.

S. J. CHAPMAN.

OWENS COLLEGE, MANCHESTER, ENGLAND.

PUBLIC RELIEF OF THE POOR. By Thomas Mackay. London: John Murray, Albermarle St., 1901. Pp. vi., 214.

This book consists of six lectures given to an audience consisting mainly of those engaged in actual work amongst the poor; a fact which greatly heightens their value from an educational point of view. For their author maintains for them that their treatment of the subject is theoretical rather than practical; and of all difficult tasks that of inducing people already submerged in practical work to pause and consider the principles of what they are doing, is the most difficult.

But though the treatment is mainly theoretical, it is theory based upon a most exhaustive consideration of experience, past and present, and in that sense may be said to be practical in the highest degree. And it is practical also in another sense, for as the author maintains in his preface, if the theory (the possibility of *dispauperization*) be once established, the details of administration present very little difficulty. This follows from the view that pauperism is an artificial condition, engendered or maintained by institutions expressly devised for its support. The Poor Law is here dealt with as a survival, perhaps rather a revival, of the feudal status, with respect to the poorest section of the population; and it is very helpful in considering the subject to have clearly placed before us the insignificance of this artificial support to the working classes in comparison with the great economic forces upon which their material prosperity is really based. Perhaps readers of this journal will hesitate to accept the *obiter dic-*

tum of "the ultimate identity of the ethical and economic motive;" but there is much saving grace in the word ultimate.

We surmise that an England without a Poor Law would have been more satisfactory in the author's opinion; but that given the existence of a Poor Law it is possible to make it much less mischievous than it actually is. It is unnecessary to report the arguments in favor of restricting out door relief to the vanishing point; they are familiar, and probably irrefutable. It would be difficult to find a more convincing exposition of them than in the book before us; and if there were any probability of its reaching the minds of those engaged in administering the law we should be on the eve of a great social reformation. But those familiar with the position know how very remote is the possibility that more than an infinitesimal proportion of Poor Law Guardians will study the theory of the work they are engaged in; and for this reason the last chapter on the future of Public Relief in England is especially interesting. Here Mr. Mackay indicates what developments and changes in administration he anticipates, and gives his reasons for his anticipations.

In the first place he points out the present tendency to amalgamation of public bodies, by which Rural Boards of Guardians have already been amalgamated with Rural District Councils; and which seems likely to proceed considerably further.

Next he dwells upon the fact that with respect to the Poor Law it is no longer the case that taxation and representation go entirely together—*i. e.*, that the spending body is entirely responsible to the persons who contribute the money; "roughly speaking, one-quarter of the sum expended in the maintenance of the poor comes from national, as opposed to local sources of taxation, and the amount seems likely to be increased."

The natural result of these two tendencies will be, he thinks, to make the administration of the Poor Law a natural rather than a sectional responsibility. Of course it would be possible to have a bad Poor Law badly administered under a system of centralized authority; but probably the difficulties of reform would be very much less than under the present system of short service volunteers. Whether however a civil service of salaried experts would not create a new danger in the form of a vested interest in pauperism may be doubted. Probably some combination of selected local volunteers and salaried expert of more au-

thority than the present clerk to the Guardians would be a safer instrument, and one less likely to cause local friction.

HELEN BOSANQUET.

OXSHOTT, SURREY.

CHARITY AND THE POOR LAW. S. D. Fuller. London: Swan Sonnenschein & Co., 1901. Pp. 68.

This is a little book of very different calibre to the foregoing. It consists of some papers and memoranda somewhat disjointedly put together, by the sometime Chairman of the Paddington Board of Guardians. The Paddington Board is one much esteemed for the carefulness of its work; but its view of the object of Poor Law Relief is somewhat eccentric, and it is that view which finds expression in this book. Briefly put it is that Poor Law Relief is the reward of good conduct, to be given to "the deserving," and to be used for the education of the poor, "as their merits so their reward." The author is however well aware of the dangers attendant upon our out-relief policy, and a strong advocate also of coöperation between Poor Law and Charity.

HELEN BOSANQUET.

OXSHOTT, SURREY.

FACT AND FABLE IN PSYCHOLOGY. By Joseph Jastrow, Professor of Psychology in the University of Wisconsin. London: Macmillan & Co., 1901.

This book deals with a subject which certainly deserves more attention from professed psychologists than it has hitherto received. The subject is described by the general term of "the occult,"—the supernormal phenomena, alleged to be facts, on which the theories of theosophy, spiritualism, thought-transference, occult healing, etc., are based. All this is relegated by Professor Jastrow to the region of "fable." The purpose of the book is entirely critical; he dwells on no more "fact" in psychology than is necessary to expose the "fables." His conclusions are essentially the same as those of Professor Münsterberg in his brilliant essay on "Psychology and Mysticism"; but he gives a more careful account of the origin of the alleged phenomena. Münsterberg's sweeping dismissal of them all would compel us to repeat at our leisure what David is reported to have said in his haste.

The book consists of a series of essays most of which have al-